



APRIL  
1954

FORTH





INDIAN awaits confirmation with certificate signed by clergyman who prepared her



CLASS meets in open air at Dornakal diocesan high school. Behind are hospital buildings. High school has begun building program which includes classrooms, assembly hall, science room, library, teachers' quarters.



## Church of South India Unites a Million People

INAUGURATED in September, 1947, the Church of South India, an organic union of episcopal and non-episcopal churches, brings together in Christ a million former Hindus, speaking the four languages of Southern India (FORTH, December, 1947, page 14). The Church of South India is composed of four dioceses, Travancore and Cochin, Dornakal, Madras, and Tinnevely. Recently, the Rt. Rev. A. B. Elliott, Bishop of Dornakal, visited the hamlet of Burada Raghavapuram to confirm fifty men and women. At left the women at the confirmation sit in their "prayer house." Below they join in traditional Indian singing and dancing after service.



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Foreword by Theodore O. Wedel

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Foreword by Roger W. Blanchard

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Natalie Bunting

FORTH is exhibited and subscriptions taken at an attractive booth which was a prominent part of a recent fair in St. Bartholomew's Church, New York.

## Turning the Pages

READERS of the recent articles on Haiti in these pages (FORTH, October 1953, p. 14, January, p. 20) will be interested in the article on Haiti which appeared in *Time* for February 22. In addition to photographs the article is illustrated with a graphic map of the Republic of Haiti. This is just another example of the material which appears from day to day in secular publications and which can enhance our understanding of the situations surrounding the mission of the Church.

Another sidelight on Haiti was given to the National Council at its February meeting (p. 22) by the Bishop of New York, the Rt. Rev. Horace W. B. Donegan. He was but recently returned from a short trip to Puerto Rico and Haiti and in speaking of the latter said: "Bishop Voegeli was decorated by the Haitian government this last December and it was a tribute to the work of our Church in these islands. . . . As you go into these little missions where the clergy have so little and we at home have so much, you feel that if our clergy and laymen could go and

continued on page 2

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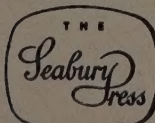
### The Religion of the Hindus

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## Turning the Pages

continued from page 1

see the work, they would come back with a new zeal."

### Operation World Relief

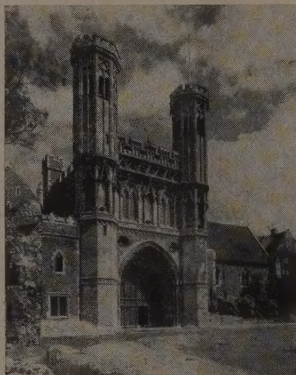
Limitation of space has frequently prevented FORTH from reporting as fully as it would like the work which in recent years has gone on under the direction of the Presiding Bishop's Committee on World Relief and more recently the Committee on World Relief and Church Cooperation. This work described in some detail in the pamphlet *Operation World Relief* is one of the most significant expressions of Christianity in modern times. During the past year work was carried on with funds provided both through the General Church Budget and by special contributions. Altogether nearly half a million dollars was expended.

Closely akin to the world relief program is the Church's work in connection with Displaced Persons. The recently enacted legislation gives church people a new oppor-



VICE PRESIDENT John Boyd Bentley leaves by air for a five-week visitation of the Church's work in Liberia. He is accompanied by Wentworth Miller (right), a teacher at Cuttington College, Liberia (pages 20-21).

tunity to resettle more refugees. Information is given in *Refugees and You*.



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# FORTH

VOL. 119 NO. 4  
APRIL 1954

William E. Leidt  
PUBLISHER-EDITOR

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**THE COVER.** The crucifix is the main motif of this year's Good Friday Offering poster. Each year on Good Friday, or at some other service during Holy Week, American Churchmen have an opportunity to participate with men and women throughout the Anglican Communion in supporting the Church's work in the land of our Lord's own earthly ministry. For more about this work please turn to page 8.

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# READ A BOOK



Reviewed by

NASH K. BURGER

A RECENT book of wide usefulness, not only for the clergy but for the laity as well, is *What Is the Priesthood?* by John V. Butler, rector of Trinity Church, Princeton, and W. Norman Pittenger, Charles Lewis Gompf Professor of Christian Apologetics at the General Theological Seminary, and with a foreword by Stephen F. Bayne, Jr., Bishop of Olympia (New York, Morehouse-Gorham, \$3). Broader in scope than its title might suggest, this fine volume, in discussing the nature of the priesthood and the work of the priest, makes equally plain the nature and mission of the Church and the meaning of Christian vocation.

This is a book on vocation in its widest sense. The vocation of the priest, yes. But the vocation of the layman in the Church, too; and the vocation of the layman in his secular work. Thus: "The Church itself, as the Body of Christ, is a priestly Church; 'every member of the same, in his vocation and ministry' is a sharer in Christ's priesthood." Moreover, "Our manifold and diverse vocations are not merely to be ways of 'making a living,' but means whereby we live out our priesthood within the Body of Christ. All of us are claimed for God in our varied vocations."

After a discussion of the special needs of this age for the Christian faith, the authors go on to discuss, in various chapters, the priestly order and office, the nature of vocation, the training and work of the priest in parish, institution, school, or religious order; and the priest as pastor, preacher, teacher, and at the

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## CHECK YOUR CALENDAR

### APRIL

- 11 Palm Sunday
- 15 Maundy Thursday
- 16 Good Friday
- 17 Easter Even
- 18 Easter Day
- 23-26 WA Executive Board, Seabury House, Greenwich, Conn.
- 26 St. Mark's Day
- 27-29 National Council, Seabury House

### MAY

- 1 SS. Philip and James
- 5 Fifteenth anniversary, consecration, the Rt. Rev. John James Gravatt, retired Bishop of Upper South Carolina
- 23 Rogation Sunday
- 24-26 Rogation Days
- 27 Ascension Day

## Read a Book...continued

altar. Always, however, the discussion is related to the Church as a whole, to the world outside the Church, to the ends as well as to the means. This book should help many readers to an understanding of their vocation in the Church, whether in Holy Orders or not, and to a more satisfying and fruitful exercise of that vocation.

In his foreword, Bishop Bayne writes, "I am sure there is no specific Anglican doctrine of priesthood—all we claim or desire is the ancient form in all its fullness." Or as the Archbishop of Canterbury has said, "We have no faith of our own, only the Catholic faith." But this view of Anglicanism, the accepted one today, has not come easily. Four hundred years ago in England bishops, priests, and laymen gave their lives to maintain it.

Two biographies of Hugh Latimer, sometime Bishop of Worcester who was burned at the stake with Nicholas Ridley, Bishop of London, in 1555 during the reign of the Roman Catholic Queen Mary, have recently appeared. They remind us of our debt to the English Reform-

continued on page 30

## CHILDREN OF KOREA



## Can You Ignore Their Plight?

APRIL is cold and full of suffering for ten million displaced persons who have barely managed to survive the winter in Korea. Most of them are women and children whose husbands and fathers are dead or were crippled in some way in the war to save their country from Communist aggression. These refugees are homeless, hungry, inadequately clothed.

But it is the homeless children of Korea who suffer most today—100,000 children whose days and nights are filled with fear, hunger and cold. After the hard months of winter, without enough food, medical care, proper clothing or shelter, their lives are in great danger. Troubled and bewildered, they scramble among the debris of war, searching shelter where they can rest away from the cold. Needlessly, tragically, *thousands* of them will perish from malnutrition and other effects of the long cruel winter, unless a mighty and inspiring number of Americans come to their aid, *quickly*.

The *Save the Children Federation* has sent more than 1,500,000 pounds of clothing alone to the children and distributed 10,000 blankets, in Korea. But even this wonderful contribution is not nearly enough to save these innocent victims of the war. There is no situation in the world today comparable to the misery in Korea!

You can help these children by a contribution now  
in ANY AMOUNT. *Kindly Americans are their last hope. . . .*

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Virgil Hancher  
calls seminaries  
vital center

WHO can doubt that our seminaries stand at the vital center of the continuing life of the Church? I am reminded that, among the sentences which precede the offertory in the service of Holy Communion, there are these words, *How then shall they call on him in whom they have not believed? And how shall they believe in him of whom they have not heard? And how shall they hear without a preacher? And how shall they preach, except they be sent?* To this may we add one further question pertinent to our day; and how shall they preach, with effectiveness and power, unless they be taught? Only a clergy, intelligent, informed, wise, and possessed of the gift of communication, can speak to the doubts and fears of those who live in the Age of Anxiety.

What are we doing to attract a distinguished, or even a competent clergy? Less, I fear, than we ought. Sixty years ago we had ten seminaries; today we have eleven. Then we were a nation of 63,000,000 people; today we number 163,000,000. Then there were 900,000 Episcopalians; today there are 2,700,000. During sixty years our national population has grown 154 per cent; our church population has grown 205 per cent; and we have added one small theological seminary.

Build friendship  
overseas urges  
Cynthia Wedel

THE overseas aspect of the BUILDERS FOR CHRIST campaign is simply an opportunity for those of us who belong to the family in *this* part of the world to share with our brothers in other parts of the world. . . .

As you and I share in the BUILDERS FOR CHRIST campaign, we will really be building bonds of fellowship and bonds of affection with our fellow Christians in all parts of the world, and we can feel that we are carrying our Lord's command to *go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.*

IF you travel as much as I do, you become aware that there are a lot of other people in this country moving around, too. The face of the country is continually changing as new centers of industry, scientific research, or agriculture are formed. Take places like Los Alamos, the Detroit suburbs, Levittown, or the Grand Coulee Dam area. . . .

Contractors get to work quickly building houses, the government builds schools, but what about the Church? Too often the Church has lagged far behind. . . . The funds set aside by BUILDERS FOR CHRIST for the domestic building needs of our Church will go toward meeting just such emergencies.

As a Southerner, I am especially conscious of the problems the Negro faces in our society. And as an Episcopalian I am also proud of the way our Church has tried to help him solve these problems. . . .

For nearly fifty years the American Church Institute for Negroes has been giving the Negro in the South the education he needs in places where local educational facilities are inadequate. The Episcopal Church now has seven Institute schools in the South, each providing a different, but very necessary kind of education . . . but serving God and His children. . . .

Many of the buildings in these schools have been standing for a long time, and age may improve many things, but certainly not the serviceability of a dormitory, agricultural building, or laboratory. The funds the American Church Institute is asking through BUILDERS FOR CHRIST is but a part of what it really needs to repair and rebuild, but it will at least take care of the most urgent necessities.

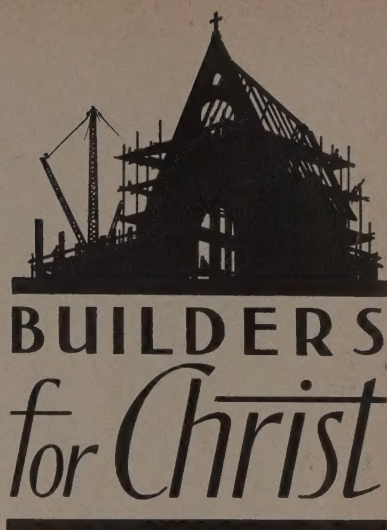
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FORTH—April, 1954



# May 2 Is Important Day In Church's Life



Directed by GENERAL CONVENTION

MAY 2, 1954, is an important day in the life of our Church. On that day men and women throughout the Church will give and pledge as BUILDERS FOR CHRIST. The gifts made on that day, presented and blessed at the great opening service of the General Convention of 1955, will provide the Church's minimum construction needs.

During the past few months Churchmen everywhere, particularly the readers of FORTH, have been informing themselves of these needs: Two million dollars to enable each of the Church's eleven seminaries to satisfy its most urgent need. \$1,225,000 to provide desperately needed church buildings in Japan, the Philippines, Puerto Rico, and other overseas missions. \$800,000 to provide church buildings in our own homeland so that the Church may more adequately and effectively meet today's opportunities.

On this page is a brief quotation from the Presiding Bishop. These sentences are part of a fifteen-minute message which the Presiding Bishop has recorded on a long playing record so that everyone in the Church may hear his voice and words as they prepare to make their pledge as BUILDERS FOR CHRIST. The other side of this record contains three short messages by distinguished lay people: Walter "Red" Barber, radio sports commentator; Virgil M. Hancher, President of State University of Iowa; and Mrs. T. O. Wedel of Washington, D.C. Brief excerpts from these messages are printed on the facing page. Information on how to obtain this record for use in your parish is given in the *Clergy Manual for the Builders for Christ Canvass* which has been sent to all parochial clergy. Has your rector arranged for its use in your congregation?

As we make our pledges for this great new venture as BUILDERS FOR CHRIST, let us pray in the words of the prayer approved by the Presiding Bishop, *Grant unto us all such a generous spirit that we may worthily rise to these fresh opportunities for service to thee in thy Holy Church.*

Remember May 2 is an important day in the life of our Church.

*IT is an encouraging sign of the times that more and more people in every walk of life are emphasizing the importance, in the light of the world situation, of spiritual values. But these are vague and removed from reality unless they are rooted and grounded in the life and work of the Church. . . . This family of Christ is not a self-contained, mutual benefit society. It is a fellowship, eager to bring the blessings which have come to us to all peoples everywhere. . . . Worldwide work (demands) all our resources of devotion, intelligence, and financial means. These we possess in our Church to a remarkable degree. Let us move forward then as BUILDERS FOR CHRIST.*

*Wm. K. Skinner*

PRESIDING BISHOP





VILLAGERS and the Rt. Rev. Weston H. Stewart, Bishop in Jerusalem, plan where they will plant 500 trees, a legacy from the government



ROCKY soil yields to the labors of Arab refugees as they begin building new village on outskirts of Bethany to house families living in caves

# Good Friday Offering Helps Arab Refugees

## JERUSALEM BISHOPRIC BUILDS VILLAGES IN HOLY LAND

THE Holy Land, ancient in its civilization and rich in tradition, has been the scene of bloodshed and chaos since the end of Great Britain's mandate and the drawing of the armistice line. That line has split Jerusalem into two cities, under different governments, speaking different languages, using different currencies, and having, for all practical purposes, no communication with each other.

This country has been part of the missionary effort of the Church of England for more than a century. Here the Anglican Church has maintained schools and other institutions for both Arabs and Jews and in recent years has been trying to relieve the sufferings in a divided country.

Many of the Anglican institutions, including the Bishop Gobat School, the Jerusalem Girls' College, and St. Luke's Boys' School in Haifa, are in Israel and have ceased to exist, the buildings now being used by the Israeli government for other purposes. The Church is still at work in Israel, however, with the Church Missions to Jews continuing under

difficult circumstances. The Bishop in Jerusalem, the Rt. Rev. Weston H. Stewart, maintains St. Margaret's Home School for Girls at Nazareth, and a chaplain at Haifa, where there are still a number of British families. There are two Arab clergy ministering to the Arab congregations remaining in Israel.

The Church is meeting the challenge of changing times. Deprived of opportunities of service in one direction, it has found many others among the desolate and oppressed. Before the United Nations had set up its Works and Relief Agency to help the Palestine refugees, the Church was in the field. This was natural. The Church was on the spot and knew the country and the people, and they knew and respected it.

St. George's, the Anglican cathedral in Jerusalem, is itself only a few yards on the Arab side of the armistice line. Hungry and homeless people flock daily to the cathedral where food and clothing are distributed to thousands of refugees. A milk dispensing station is maintained at the cathedral, under the

guidance of the Bishop's wife, Mrs. Stewart. Everywhere the people have looked to the Christian Church for help and guidance.

Support for the Jerusalem bishopric comes from the Anglican Communion all over the world. Offerings made in Episcopal churches on Good Friday are part of that aid and have led the way in the construction of villages to house the two-thirds of the Arab refugees not accommodated in United Nation camps. Four villages have already been built; the fifth is in the process of construction. The first village was built almost entirely with funds from the 1953 Good Friday Offering.

General Convention has directed that the first \$15,000 of the Good Friday Offering be used for the Jerusalem and East Mission, fifteen per cent for the Joint Commission on Assistance to the Eastern Orthodox Churches, and the remainder distributed in the spirit of the Church's interest in the Near East. The list of applicants for the villages is unending and construction is limited only by lack of sufficient funds.





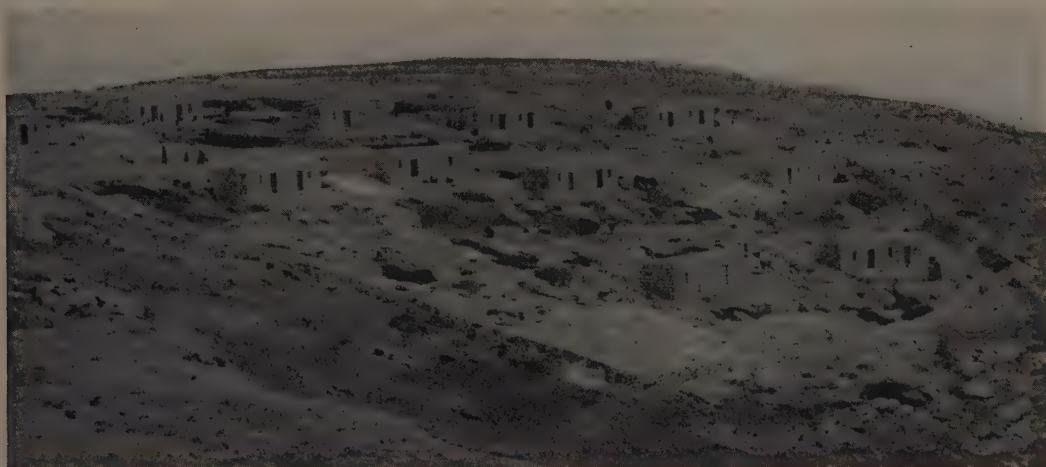
CANDY, the universal treat of children, is distributed by Mrs. Stewart. A tireless worker, she has milk station at St. George's Close, Jerusalem.



GOATS of the villagers now live in the cave formerly the home of this young couple, now in new village. Both baby and goat were born in cave.



OLD WOMEN of the village talk with Mrs. Stewart at mouth of a cave where eleven families live



RAFAT AL ZAI'M, built through aid from the Good Friday Offering, is one of the five villages for refugees. Each house has two rooms, one for a family. People spend most of their time out of doors and houses are used only for sleeping and storing possessions. Trees soon will be planted and the villagers are making small gardens. Wall around the village is to keep goats out.





The Rt. Rev. Stephen E. Keeler  
Bishop of Minnesota

*The 1954 Anglican Congress, first representative gathering of the entire Church to be held outside the British Isles, will meet in Minneapolis, August 4-13. FORTH takes pleasure in presenting the first of two articles by Bishop Keeler reviewing the history of the Diocese of Minnesota, which will be host to representatives of the Anglican Communion.*

THE story of the Episcopal Church in Minnesota really begins with the year 1835. The Rt. Rev. George Washington Doane, Bishop of New Jersey, had preached a very vigorous sermon upon the missionary requirements of the Church at the General Convention of that year. He had reminded the Convention in stirring language that every baptized Churchman was really a member of the Missionary Society of the Church. This history-making Convention voted to send a missionary bishop into the huge, untouched middlewestern section, then the frontier of the nation.

The man chosen for that work was Jackson Kemper. He was not altogether ignorant of the frontier, for though his parish was in Connecticut, he had gone once as far west as Wisconsin on a missionary trip. His selection by the bishops was unanimous, and he was consecrated in St. Peter's Church, Philadelphia, on September 25, 1835. This was the last consecration by the venerable William White, then Presiding Bishop of the Church.

# THEY MADE MINNESOTA FROM A WILDERNESS

By the Rt. Rev. STEPHEN E. KEELER, S.T.D.

Bishop Kemper's was the largest field undertaken by a single bishop. His jurisdiction covered Kansas, Missouri, Indiana, Iowa, Wisconsin, Minnesota, and the eastern end of Nebraska. In that huge territory, which he entered in 1835 with a visitation through what is now Indiana, there were but two resident clergymen and four church buildings. Today in that same territory there are twelve dioceses, fifteen bishops, six hundred clergy, and some eight hundred church buildings. It almost makes one pause and say, after a little reflection, "What hath God wrought!"

Bishop Kemper's episcopate was that of a pioneer in frontier surroundings. No hardship daunted him. He was shorter than the average man, with broad shoulders and flowing brown hair, which later turned snow white. For twenty four years his was a struggle to build churches, to persuade clergymen to come west, and to train rough men of the frontier as missionaries among their own people. He helped the Church in each of these States to become dio-

ceses and to find bishops. The dates of organizations of these dioceses are: Indiana, 1838; Missouri, 1840; Wisconsin, 1847; Iowa, 1853; Minnesota, 1857; Kansas, 1859.

Such was the pioneer bishop who made his first visit to what is now Minnesota in August, 1843. He found here one resident clergyman, the Rev. Ezekiel Gear, an army chaplain at Fort Snelling. The next journey into this particular area was made on May 9, 1848, when on a visit to Stillwater four persons were confirmed at what was the first confirmation within the limits of the present State of Minnesota.

The Board of Domestic Missions made an appointment in the person of the Rev. Ebenezer Greenleaf to Stillwater, April 1, 1846. He was in charge of the work in the scattered settlements of the Valley of the St. Croix. These were then mere hamlets, where mills had been built, or some hardy pioneer had cleared enough land for a farm. From these small beginnings the Diocese of Minnesota has grown to its present strength.



FLOUR MILLS line Mississippi River as it flows past Minneapolis where representatives from every diocese and missionary district of the Anglican Communion will meet from August 4-13





**OLDEST** church building in United States built as a cathedral is Cathedral of Our Merciful Saviour, Faribault, one of three cathedrals in Minnesota. Tower is memorial to Henry Whipple, first bishop.



**BEGINNINGS** of vigorous ministry in what is now Minnesota were at Fort Snelling where beautiful chapel of St. John the Evangelist now stands. Only resident priest in Minnesota in 1843 was stationed here.

Bishop Kemper was instrumental in having introduced the Rev. James Lloyd Breck to Minnesota. That indomitable pioneer priest had already founded what is now Nashotah House, the theological seminary in Wisconsin. His was a restless soul, in a very active body, and the minute one work was started and apparently rooted, he would immediately think of starting something in a new area. Consequently in 1850 Breck, with the Rev. Timothy Wilcoxon, came into Minnesota, reaching the region about Fort Snelling on June 30.

### Breck's Early Minnesota Ministry

In his early letters Breck frequently mentioned Chaplain Gear as having planted the seeds of the Church's life and laying foundations upon which he could build. In a letter to his brother he wrote of this first missionary journey into Minnesota: "Here am I again in the wilderness—far more a wilderness than Wisconsin in 1841. Already I have been lost, and slept out a night through a howling storm; and had to walk home to the settlement in St. Paul the next morning, a distance of over twenty miles, fording five streams on the way."

Very soon after having started an associate mission in what is now St. Paul, Breck felt the call to work among the Chippewa Indians in the Gull Lake section of Minnesota. Consequently, near the end of 1851 he established St. Columba's Chippewa

Mission at Gull Lake. No more thrilling missionary tale has ever been put into words than in the letters which Breck wrote home to his family, and missionary societies in the East, notably that of Trinity Church, New Haven, where the women were stalwart supporters of the missionary work in the pioneer days of Minnesota.

But soon the white man invaded the territory for purposes of trade and brought along with him quantities of "fire water." Neither Indian agents nor the whole garrison at Fort Ripley in the Gull Lake area could keep it away from the Indians. The agents of the military were powerless because no action could be effective against the whiskey sellers unless a civil process were entered upon, and no jury could be found to convict where all jurors were interested men.

The result was quickly to be seen and tragedy followed for the missionaries and their whole work. Soon out of hand, the pagan Indians made it impossible for white men to remain in the section, and the Army authorities insisted that Breck and his little band of missionaries and Christian Indians should leave for the present. They were ruthlessly driven out along with all semblance of law for both the red man and the white man.

Driven from his missionary work among the Indians, Breck went south in the State and visited in Faribault, then a small village of a few hundred inhabitants. Actually Breck proposed to these people the found-

ing of a college, and he went East to raise some money for a church and a college center in the little pioneer hamlet, now the see city of Faribault. If there is any one thing in the life of Breck that brings out the greatness of his vision, it was the styling of this institution, or the mere beginning of an educational department, as the Bishop Seabury University.

With most men it would have been the height of presumption, but in the case of Breck, his faith thrilled the enthusiasm and the response of all whom he met, whether in the hamlet of Faribault or in the settled East. Very soon he had built the Church of the Good Shepherd, and had founded the grammar school now developed into Shattuck; and he had begun the Seabury Divinity School.

### Whipple Becomes Bishop

The first attempt to elect a bishop in Minnesota was held at a convention of the newly organized diocese over which Bishop Kemper presided in 1857. This convention deadlocked over the election of a bishop; and at the convention of 1859 held in St. Paul's Church, St. Paul, the Rev. Henry Benjamin Whipple was elected the first Bishop of Minnesota, and consecrated on October 13, 1859, at the General Convention, in Richmond, Virginia. Travel being difficult in those days, the Church was wont to consecrate its

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# They Made Minnesota . . . . . continued

bishops when they could be gathered for some such meeting as a General Convention.

With the election of Henry Whipple in 1859, Breck was determined that the bishop should make his home and see city that of Faribault. He secured the interest of Faribault citizens to bring it about, and the bishop was presented with \$1,168 and several acres of land. These proved sufficient to persuade Bishop Whipple to settle in Faribault.

The coming of the bishop gave new impetus to the missionary work of the new diocese. He became the chief missionary and the ideal of the apostolic bishop. He literally went everywhere, preaching the Gospel. When he began his work, there was not a mile of railroad in the entire State. Visitations were made by driving thousands of miles by stage, or by buckboard, or by sleigh in winter; by canoe, and on horseback.

With the close of the Civil War and the conclusion of the Indian troubles, notably the uprising among the Sioux in 1862, there came a rapid settlement of the unoccupied lands throughout the State. It was a time of great missionary expansion throughout this western country, and the vision and energy of leaders like Whipple and Breck attracted the attention of well-to-do Churchmen in the East, and both men and money began to be available to get the new diocese under way.

Two such dominant personalities as Whipple and Mr. Breck could not long remain in complete harmony in the local scene. Breck had a restless spirit and was attracted to opportunities in the far west, so in 1868 he went to California where he founded Benicia Collegiate Institute.

Bishop Whipple soon fell heir both to Breck's zeal for the Indians and the founding of the schools in Faribault. He came to be affectionately known far and wide in the Church as The Apostle to the Indians, and as such was invited to preach the opening sermon at the Lambeth Conference of 1877. While no Bishop Seabury University actually came to be in Faribault, nevertheless Seabury Divinity School, Shattuck School, St. Mary's Hall, and St.

James School for younger boys have grown out of these early beginnings. Bishop Whipple's life and personality had everything to do with putting on a sure foundation the beginnings started by Mr. Breck.

## The Cathedral in Faribault

As early as 1862 the bishop determined to replace the little Church of the Good Shepherd with a cathedral. Mr. Breck and the bishop, both good at money raising, made trips to the East and interested friends in building what is now the cathedral in Faribault. The foundations for this were laid in 1862, and the building consecrated on St. John the Baptist Day, June 24, 1869.

At Bishop Whipple's invitation the venerable and saintly Kemper came from Wisconsin to consecrate the cathedral upon what proved to be his last trip away from his home. It was at the request of Bishop Cox of Western New York that the building was consecrated as the cathedral of Our Merciful Saviour. It is the oldest cathedral in the American Church, in that it is the first to have been built and consecrated as a cathedral.

In October, 1886, Bishop Whipple's first coadjutor, Mahlon Norris Gilbert, was consecrated. An able preacher and a devoted pastor, he was, in Bishop Whipple's later years, literally his right arm. Bishop Whipple's winters from 1879 on were spent

in Florida, and this left Bishop Gilbert alone in diocesan work. Never very strong physically, he died in 1900, a year prior to Bishop Whipple's death.

## The Division of the Diocese

In the meantime the development in the northern part of the State had been such that it was determined to divide the diocese. Iron had been discovered, and great mines were opened on what is now the Range. People were wont to talk of The Empire on the Range. Eastern capital was moving in and extensive mining was under way. It was thought that fortunes made through the cutting of Minnesota's timber and the mining of her iron warranted a new diocese. Accordingly at the General Convention of 1895, which met in Minneapolis, Minnesota was divided and the Missionary Jurisdiction of Duluth set up. Its first bishop was James Dow Morrison, and in 1907 it became the Diocese of Duluth. This convention was distinguished as having elected Peter Trimble Rowe as the first Bishop of Alaska.

Fortunes were made from forests and from mines, but alas, figuratively speaking, they floated down the Great Lakes into the pockets of leaders in the steel industry in Ohio and Pennsylvania. It became increasingly evident that the missionary opportunities in the northern part of the State needed financial strength and leadership, for their development. These were not to be found in sufficient degree in

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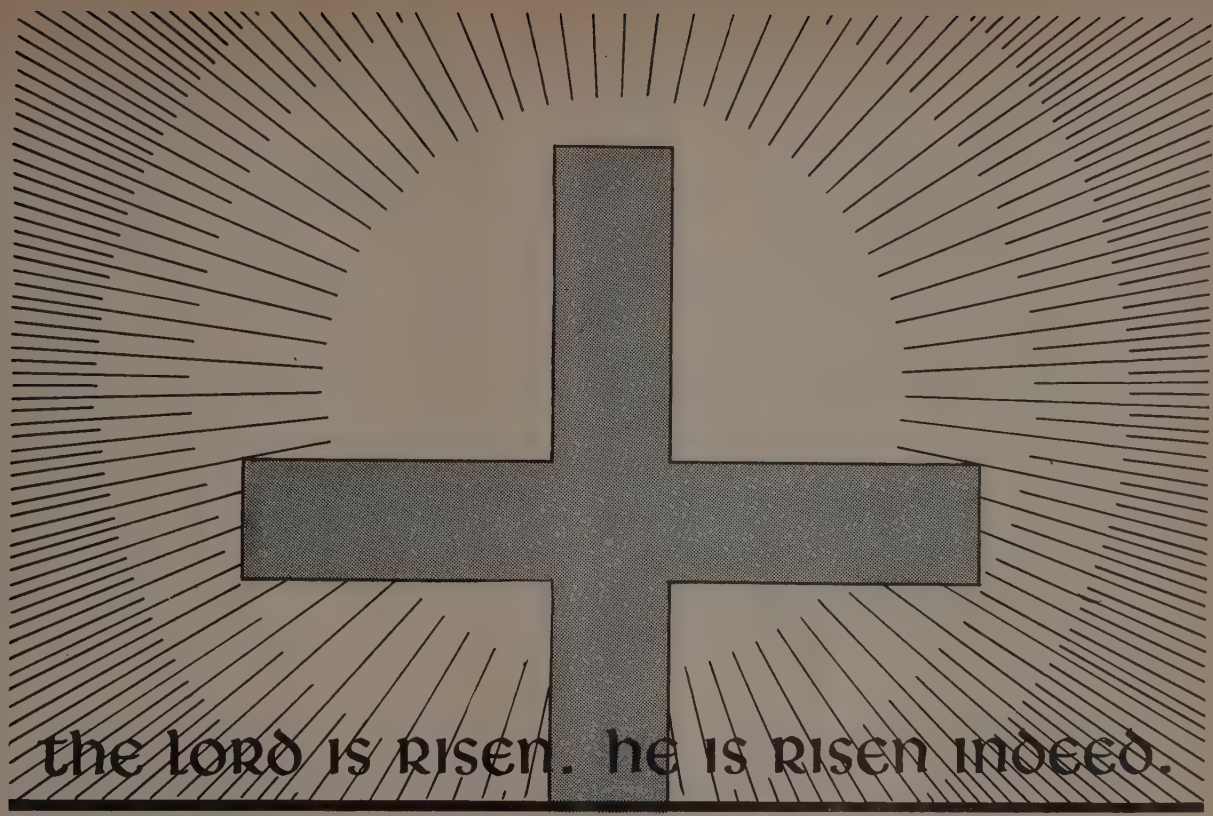
## LET US PRAY

*And I, if I be lifted up from the earth, will draw all men unto me.*  
ST. JOHN 12:32

**O** LORD Jesus Christ, the hope of all the ends of the earth: Draw unto thyself, we pray thee, according to thy most true promise, the thoughts and energies, the desires and wills, of the whole family of God, scattered throughout the continents and islands, along the rivers and upon the seas of the world. Draw their powers, their hearts' desires, their flickering hopes, until in thy great heart they become transfigured and purified; that by thy grace we may all attain the life of thine eternal kingdom, where, with the Father and the Holy Spirit, thou livest and reignest God for ever and ever.

Edited by the Rev. JOHN W. SUTER, D. D.





CHRISTIANITY is a paradox for it is a story of defeat and of victory, of sorrow and of joy, of the Cross and of the Resurrection. Good Friday and Easter go hand in hand in the Gospel as they do in life. Only those who have tried humbly to take up a cross in the service of the Christ can fully experience the deep abiding joy of Easter morning. There are those who view Christianity as a means of escape from the labor, the burden bearing, the human failure and penitence, which are a part of daily living. But Christianity is deeper and more realistic than that—courage, unselfishness, sacrifice are Christian virtues. Easter does not give us exemption from the need of such. Rather, Easter tells us that the battle is worthwhile and assures us of the power to live victoriously. For the joy that was set before Him, He endured the Cross. There is the promise of Eastertide, a joy which no man or circumstance can take from us.

*Hay K. Shumier*  
PRESIDING BISHOP

EASTER

1954





## Cuba Welcomes Presiding Bishop

TO JOIN in the commemoration of the consecration of the first Bishop of Cuba, the Rt. Rev. Henry Knox Sherrill, Presiding Bishop, flew to Cuba on February 24. During his four-day visit, he visited much of the Church's work and addressed the annual convocation.

As Cuba celebrates its fiftieth anniversary, its emphasis is toward partial self-support, an increase of Cuban-born clergy, publication of worship and educational materials in Spanish, and an active building program.

In his address the Presiding Bishop made note of his concern that the Episcopal Church in Cuba should be a native Church. "Here in Cuba," he said, "the Episcopal Church is not the Church of the United States transplanted in this island. It is a Cuban Church and the more Cuban it becomes, the happier will be the Church in the United States."

HIGH POINT of Cuban visit was dinner given in Presiding Bishop's honor. He is shown speaking with aid of interpreter, the Rev. Alonzo Gonzalez. The Rt. Rev. A. Hugo Blankenship, Missionary Bishop of Cuba, is seated at left.



Clergy and lay delegates flank Bishop Blankenship and Bishop Sherrill at forty-sixth convocation of the Missionary District of Cuba



# Cuba Celebrates Fiftieth Anniversary

CHURCH AND ISLAND REPUBLIC MATURE TOGETHER

ON December 21, 1904, the first Bishop of Cuba, the Rt. Rev. Albion Williamson Knight, was consecrated, and this year the convocation of the Missionary District of Cuba commemorates the fiftieth anniversary of his consecration. In recognition of this occasion, the Rt. Rev. Henry Knox Sherrill, Presiding Bishop, flew to Cuba on February 24 to address the convocation in Havana and tour the Island where the Church, which has gone through all the ups and downs of the republic, now is fully established and looking forward to its most fruitful years.

THE first recorded Anglican service in Cuba was in 1762, when the English occupied Cuba for one year. It is likely, however, that previous Anglican services were held in 1741 in the Valley of Guantanamo, when Admiral Vernon (for whom Mount Vernon is named) and General Wentworth attempted to capture Santiago de Cuba.

In 1871, the Rt. Rev. Henry B. Whipple, Bishop of Minnesota, visited Cuba and upon his return to the United States, interested the Rev. Edward Kenney, then curate of St. John's Church, Washington, D.C., in coming to Cuba. Mr. Kenney did heroic work in Cuba for nine years,

By the Rt. Rev.  
**A. HUGO BLANKINGSHIP, D.D.**

ministering especially to the foreigners and to the victims of yellow fever. He finally contracted yellow fever and had to return to the United States.

After Mr. Kenney's departure, Cuban clergy kept a few small missions open. Little support was given to their efforts and by the beginning of the Cuban War of Independence in 1895, the Church in Cuba had come almost to a standstill. Many of the clergy and church members were exiled to the United States and other countries.

With the intervention of the United States at the beginning of the Spanish-American War, some of the clergy returned and work was resumed. The Missionary District of Cuba was established by the General Convention of 1901, a year after Cuba became an independent republic, but Bishop Knight was not elected until 1904. This, then, was the real beginning of the organized work of the Church in Cuba, and this is the date which the Missionary District of Cuba is celebrating.

Bishop Knight enlisted four clergymen, the Rev. Charles B. Colmore (who afterwards became Bishop of Puerto Rico), the Rev. Charles M. Sturges, the Rev. W. W. Steel, and the Rev. Juan Bautista Mancebo. Mr. Mancebo is still living in Santiago de Cuba, having retired only last year (FORTH, November, 1951, page 13). Bishop Knight remained in Cuba nine years and when he returned to the United States, became vice chancellor of the University of the South and later Suffragan Bishop of New Jersey. He began the work in Cuba by establishing several strong centers, Havana, Camagüey, and Guantanamo, from which the work has grown from that day to this. The first bishop laid a very strong foundation.

THE Rt. Rev. Hiram Richard Hulse was consecrated second Bishop of Cuba on January 12, 1915. When he came to Cuba he found eighteen clergy and 1,723 communicants. He served the Church valiantly for twenty-three years in Cuba. He came at the beginning of World War I, which was followed by a severe economic depression, and in 1933 a very serious revolution took place. The Island during these years

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The Rt. Rev. Hiram Richard Hulse  
Second Missionary Bishop of Cuba

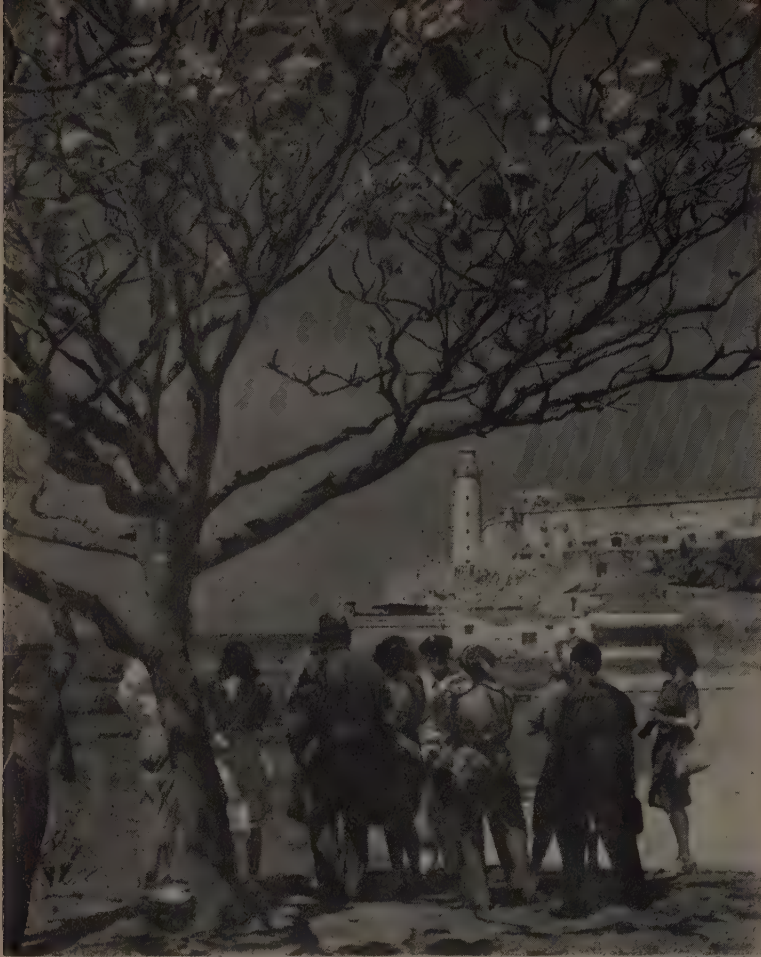


The Rt. Rev. Albion Williamson Knight  
First Missionary Bishop of Cuba



The Rt. Rev. Alex Hugo Blankingship  
Third Missionary Bishop of Cuba





Philip Gendreau

BEAUTIFUL ISLAND of Cuba is seven hundred miles long, a little smaller than Pennsylvania. Morro Castle, symbol of Spanish regime, is familiar landmark at gateway to South America.

## Cuba Celebrates Anniversary . . . continued

suffered several severe cyclones, but in spite of all these disturbances, the work was greatly extended especially in the Province of Camagüey. It was during this period that the Church began to turn definitely from predominately English-speaking to Spanish-speaking work.

**F**OLLOWING the death of Bishop Hulse in 1938, the Rev. Alexander Hugo Blankingship, dean of the Cathedral in Havana, was elected third Bishop of Cuba. His consecration in Holy Trinity Cathedral, Havana, was the first consecration of the Church to be held in Latin America. The Rt. Rev. Henry St. George Tucker, then Presiding Bishop, was consecrator and the co-consecrators were the Rt. Rev. Charles B. Col-

more, Bishop of Puerto Rico, and the Rt. Rev. Harry Beal, Bishop of the Panama Canal Zone, both of whom had previously served as dean of the Havana Cathedral.

At the annual Convocation, following the consecration, there were reported 4,144 communicants, 21,935 baptized members of the Church, and nineteen active clergy.

The clergy list had grown only one greater in the whole twenty-three years, but the communicant list had grown from 1,723 to 4,144. A survey of the work at that time showed that there had been a gradual growth through the years but it also revealed a very serious and dangerous lack of buildings and equipment.

The capital investment in Cuba

always had been very small in comparison with the opportunities. The few clergy were not able to take adequate care of the missions in their charge and much of the work was left to lay readers, who were not able to meet the full opportunities which presented themselves.

**S**IXTEEN years have passed; there are now only twenty-four active clergy and the work has continued to grow. The strategic plan has been very simple; namely, to build strong parishes and parochial schools, preaching and teaching the Word. There has been no attempt to open any kind of institution other than the schools, of which there are fourteen scattered throughout the Island. The opportunities are limitless. The need for church and school buildings continues to be urgent. Wherever there have been adequate buildings



FIRST CONVOCATION of the Missionary District from left in front row. Fifth from left in back row with Bishop Knight and still is living in Santiago San Juan Evangelista, Vertientes (below), were





and equipment, the work has progressed. It would be possible to double what has been done if sufficient resources were available.

Through the years there has grown up a native ministry with the result that now the work is almost entirely in the hands of Cuban clergy and laity. There are only two American clergy besides the bishop in Cuba. One, the Very Rev. E. Pinckney Wroth, Jr., dean of the cathedral, serves the English-speaking congregations in Havana, and the other, the Rev. Milton R. LeRoy, has charge of the mission and is teaching in the seminary at Matanzas. The four archdeacons are Cuban; the heads of the department of religious education, the Young People's Fellowship, and the president of the Woman's Auxiliary, also are Cuban. Of the 112 teachers in parochial schools, ninety-eight are Cuban.

Six years ago, a project to build a cathedral close was completed, and now in Havana the Church has a very adequate witness of our faith. The close consists of the cathedral, the cathedral school, and auditorium, the bishop's house, and the deanery. Funds needed for this project were raised from the sale of properties already held in Havana and through a campaign which gave to the fund \$200,000, most of which was raised in Havana. The National Council made a gift of \$20,000 for the parish house in memory of Bishop Knight and Bishop Hulse. These new buildings have done much to stimulate the work not only in Havana but throughout the entire Island.

THREE years ago, the Church in Cuba accepted an invitation from the Methodist and Presbyterian

Churches to become an equal partner in a seminary which had been established in Mantanzas, sixty-five miles east of Havana (FORTH, September, 1953, page 14). By far the larger part of the capital investment had been given by the other Churches, but our Church has been taking equal responsibility in maintaining the seminary. We have already graduated two students from the seminary and we have three students resident there at this time.

We have one layman and two clergy on the faculty. This past fall, the bishop was elected president of the board of directors. The seminary has been a great help not only in giving training to our candidates, but also in giving our Church a place among the leaders of missionary work in Cuba. The courses offered in the seminary compare most

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met in 1905. Bishop Knight is fourth from left. J. B. Mancebo, who came to Cuba in 1905, is seated in front of the Church, parish house, and rectory at Havana. The building was built entirely through funds raised in Cuba.



HOLY TRINITY CATHEDRAL in Havana makes genuine contribution to religious and cultural life of Latin America. Visits of bishop to small groups in outlying missions, chapels in cane fields (below), and in private homes help bind the people to the Church in a missionary district which has more communicants and baptized persons than many dioceses in the United States.







# News from our Missionaries

## By Motorboat and Shank's Mare to Mboloma

By CATHERINE BARNABY

**E**ARLY, early in the morning I arose (4 a.m.) to prepare to go to Mboloma. I had been taking vitamins for two weeks to get up pep, but I think our fifty steps to the House of Bethany had put more strength in my legs than I had realized!

The motor boat, towing a canoe of carriers, finally left at 7 a.m. The lake is quite shallow, so we had to keep watch lest we go aground. We landed the carriers to walk an extra two miles while we went as far as we could up a small stream. We and the baggage were transferred to the canoe and continued to Jabbaca with furious paddling.

There we struck off across country. The carriers caught up with us, with head loads and Jo Jo Travis, aged three years, in a canvas chair. William Travis, aged eleven, was at my heels, so in addition to walking I had to answer his questions, which were incessant!

Besides up and down, one has to go across uneven logs without hand rails. The last hour was in darkness, following the white pants of a carrier. My flashlight gave out at the crucial point.

### Village Schools Needed

After a day's rest in Mboloma we visited the villages near by. We saw palm nuts being boiled and prepared for oil. We saw a monkey drying over a fire for future food, and many other different ways of living. I could

see how much better it would be if Liberia could have many schools on the village level so there would not be the great contrast a boarding school brings to those unable to progress beyond the second or third grade.

The carriers told us that Bomi Hills was only four hours away, so Mrs. Travis' guest and I decided to go on and make a circle back to Robertsport. This we did, but the jungle path was an obstacle race over logs, under logs, through swamps, in swamps, across a river by canoe, up and down, around and over more bridges of a variety of logs. We made it in eight hours!

Bomi Hills is the location of the new iron mine. Since we did not know any of the staff we went to the United Pentecostal Mission, where they were wonderfully kind to us. The mission family fed us and we slept in the children's bed.

At 6:30 a.m. we took a truck to Monrovia where Elias Saleeby had the happy suggestion that we get a steak luncheon at the new French restaurant. Everyone in Monrovia knows when meat comes in.

We returned by plane, I with the feeling that now I know a bit more about Liberia and can tell the students I understand some of their difficulties.

Bethany now has sixty-five teachers from the country trying to improve their work. They are in groups of third grade education, eighth grade, and some high school. They all need help.

Do tell everyone how much we thank them for everything sent us, both great and small donations. We

need and use them all. Everything that is, except used clothing. The government does not allow sent into the country, so please do not try to send any.

### Water Supply Progresses

Many inquiries have been received about the water supply at the House of Bethany. Early in 1952 Eleanor Ten Broeck, principal, wrote that the little girls had to carry all the drinking water for more than a hundred people half a mile up a steep hill. The older girls carried bat water up an even steeper hill. The Liberia slides distributed by the Woman's Auxiliary included a picture of a small girl with a large water jar on her head climbing long steep steps. Miss Ten Broeck wrote that the district builder estimated that \$2,000 would buy a water pump, install pipes, and provide toilet system for the girls.

The National Executive Board of the Woman's Auxiliary at the April 1952 meeting appropriated the needed \$2,000 from the United Thank Offering budget. Recently Miss Ten Broeck reported:

The water supply is coming along. I suppose two years seems a long time for the completion of such a job. It has meant waiting for pipes sometimes waiting for labor, but we are progressing, and expect to have the dam built before the rains begin. The pipes have been laid along the road and up the hill. They stop at the back door, waiting to be connected to a huge tank. They have been temporarily attached to a small pump that supplies St. John's. Now we can get some water from their supply. Quite soon we expect it will all be connected.

### School Celebrates Jubilee

THREE-QUARTERS of a century of religious and educational work in Liberia's Cape Mount County recently was observed when St. John's School, Robertsport, celebrated its seventy-fifth anniversary. Liberia's third missionary bishop, the Rt. Rev. Charles C. Penick, founded St. John's as a school for boys of the Vai and Gola Tribes. In contrast to the original enrollment of twenty there are today five hundred students.

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● MISS BARNABY is a missionary teacher at the House of Bethany for Girls, Cape Mount, Liberia.





AFTER years of temporary and makeshift headquarters, the Church in Japan at last has a new building of its own. The Rt. Rev. Michael Yashiro, Presiding Bishop, receives property deed (below) while Churchmen applaud. This building marks an important step forward in Japan.



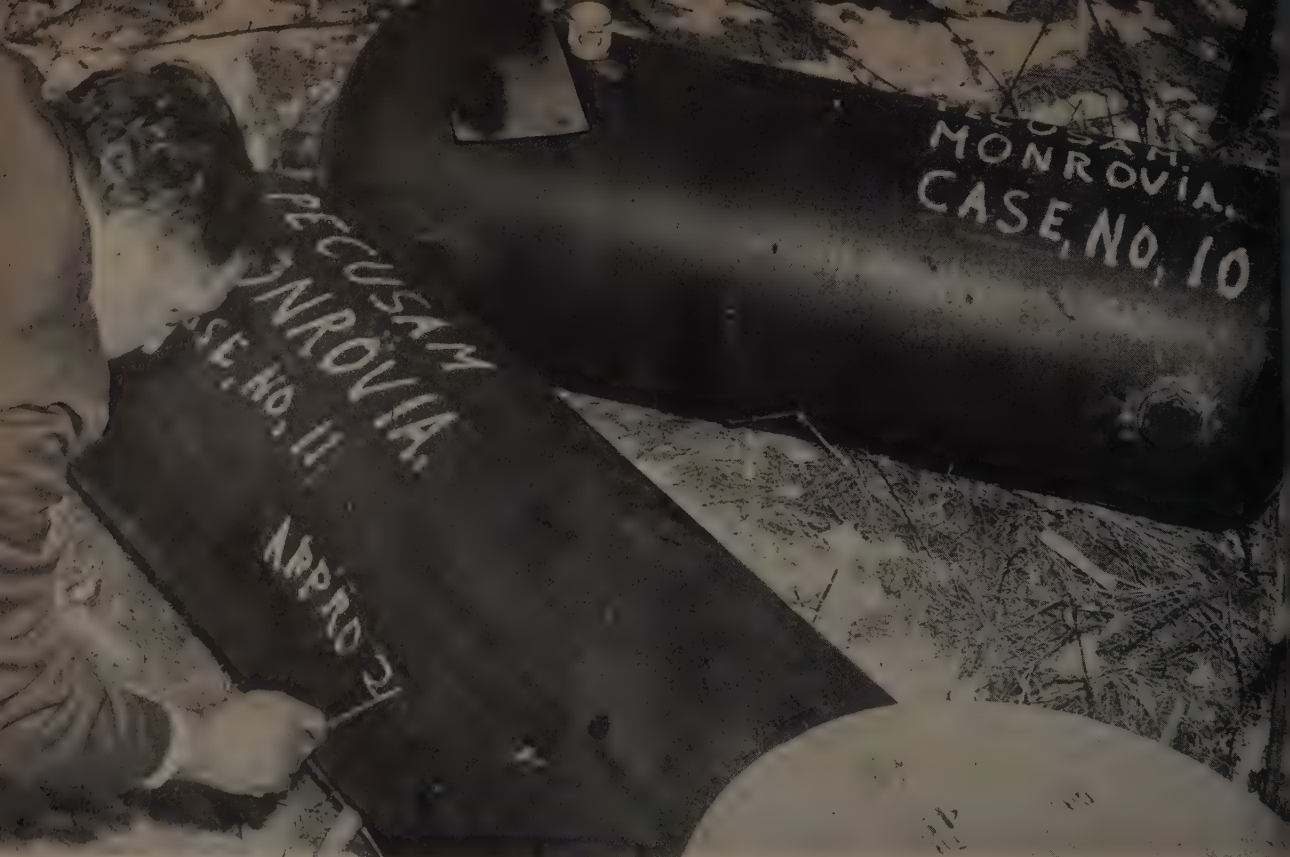
## SEI KO KWAI OCCUPIES NEW HEADQUARTERS

EAST and West meet in the new National Council building. Chapel (above) is starkly simple, in keeping with traditional Oriental style. Some rooms are typically Japanese, with sliding doors, *tatami* floors, and the *tokonoma*, the central focus and sole decoration of the room. Others, such as the conference room, are in Western style and are furnished with occidental tables and chairs.



WHEN the National Council (above) of the Nippon Sei Ko Kwai (Church in Japan) met for the first time in the new Tokyo building, Churchmen realized a long desire for central headquarters from which all work could radiate. Builders for Christ also will aid construction in Japan.





All photographs by Harry L. Dietz

PECUSAM, Monrovia, the shipping code for the Church's mission in Liberia which translated means the Protestant Episcopal Church, United States of America, is painted on each piece of the power plant destined for Cuttington College, Suakoko. It will more than double present electric capacity.



CONTRACTOR, Giles L. Rodman, who built new buildings at Cuttington, inspects Diesel in Connecticut powerhouse

## MORE POWER FOR CUTTINGTON

WHEN the Missionary Bishop of Liberia, the Rt. Rev. Bravid W. Harris, notified the National Council that the present power plant at Cuttington College, Suakoko, Liberia (FORTH, July-August, 1953, page 18), was inadequate for the growing community, Harry L. Dietz, Assistant to the Treasurer in charge of purchasing all missionary supplies, got in touch with a broker who found him an ideal power plant that no longer was needed at a small twine mill in Connecticut. Under the supervision of the Liberia mission contractor and Mr. Dietz, the entire power plant was dismantled and crated for its trans-Atlantic journey to Liberia.





CAREFUL SKETCH of wiring plan of electric panel switchboard will facilitate reassembly of plant after it arrives at its Liberian destination



RIGGER begins to dismantle the Diesel engine so it can be crated for shipping. Former plant owner goes to St. Stephen's, East Haddam, Conn.



75 KVA generator is removed from its base to be put on skid for boxing. Old Cuttington generator is only a 35 KVA unit, inadequate for needs.



DIESEL FUEL storage tanks, each with 2,000 gallons capacity, are coded for shipment. Processing of entire plant for shipping took over a week.

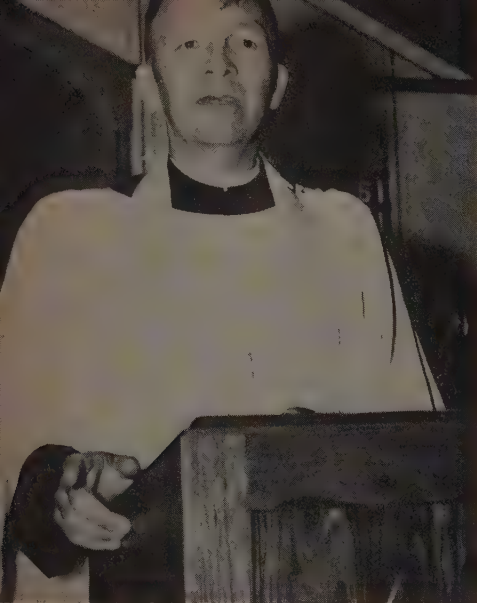


MAMMOTH wooden box sits outside powerhouse before it is hoisted onto one of the trailers which carried twenty-seven pieces of cargo to ship



FIRST CRATE is swung into place aboard trailer to begin 4,270 mile journey to interior. Entire power plant weighs more than 40,000 pounds.





The Rev. Vine V. Deloria

FOR the first time in the history of the Episcopal Church, an American Indian has been named a national executive. The appointment of the Rev. Vine V. Deloria as an Assistant Secretary in the Home Department's Division of Domestic Missions was made at the Annual Meeting, February 16-18, of the National Council in Greenwich, Conn. Mr. Deloria's appointment indicates the importance which the Church places upon its Mission to the American Indian.

Mr. Deloria, a Sioux Indian and the son of one of the first Indians to be ordained, has spent more than twenty years in South Dakota ministering to his own people. In 1952 he became vicar of Trinity Church, Dennison, Iowa, from which post he comes to National Headquarters. Born in Wakpala, S. D., in 1901, Mr. Deloria was educated at Kearney Military Academy, St. Stephen's College, and the General Theological Seminary in New York. He was ordained priest in 1931.

Other changes in National Council personnel include the resignations of the Rev. Percy G. Hall and the Rev. Charles H. Long, Jr. Executive Secretary of the Armed Forces Division for the past seven years, Chaplain Hall on April 1 becomes the rector of the Church of the Incarnation, Santa Rosa, Calif. (Diocese of Sacramento).

## Council Adopts 1954 Budget; Issues Message to Church

Mr. Long, an Assistant Secretary in the Overseas Department, will return in July to China as Hong Kong representative of the Yale-in-China Association. Granted an indefinite leave of absence when the Communist conquest of China compelled his return to this country after three years of missionary service, Mr. Long, since 1949 has been at national headquarters, responsible chiefly for recruiting missionaries.

The report of the Council's income for 1953 and the outlook for 1954 led the Presiding Bishop, the Rt. Rev. Henry Knox Sherrill, to comment: "I think this is the most encouraging response we have had in my knowledge of the National Council." The Council itself expressed its gratitude in these words:

*Your National Council has been overjoyed to learn at its February meeting that the Church's Program received during 1953 the largest amount of financial support in its history. Seventy-two dioceses and missionary districts out of our total*

*of ninety-nine paid or overpaid their full quotas. In addition, the expectations for 1954 promise a still larger amount for missionary support during the coming year. As we face our worldwide tasks and many unrealized opportunities, these reports have caused us to thank God and take new courage.*

The budget adopted for 1954 totals \$5,729,441. Although this budget still falls short of the one authorized by the General Convention, it does represent an increase of \$182,875 over the 1953 budget of \$5,546,566. The Expectations for 1954 are \$114,140 more than they were for 1953. For the coming year sixty-seven dioceses and missionary districts have accepted the mathematical quota or more, sixty-two have taken expectations greater than in 1953, and of the eighteen taking expectations less than in 1953, fourteen are taking full quota. Full details of 1953 Payments and the outlook for 1954 are given on the next page.



WA EXECUTIVE BOARD in session at Seabury House. Left to right from front center are Mrs. Shubael T. Beasley; Mrs. Jasper W. Nicolls; Mrs. Perry B. Strassburger; Mrs. James S. McCulloh; Mrs. William H. Hannah; Mrs. Bay Estes; Mrs. William D. Johnson; Mrs. Lawrence Dorsey; Mrs. John A. Morson; Mrs. C. G. Perry, Secretary; Mrs. Sumner Walters, Chairman; Mrs. Arthur M. Sherman, Executive Secretary; Avis E. Harvey, Education Secretary; Mrs. Robert R. Vance; Ellen B. Gammack, Personnel Secretary; Mrs. Paul Palmer; Mrs. St. Elmo L. Coombs; Mrs. Percy V. Pennybacker, Jr.; Dorothy Stabler, Supply Secretary; Mrs. Irwin T. Hyatt.



# QUOTAS AND EXPECTATIONS FOR THE YEAR 1954

FOREIGN	1953		1954	
	Payment	Quota	Expectation	
Alaska .....	\$ 3,024.24	\$ 3,000	\$ 3,000	
Alaska .....	3,719.70	2,800	2,800	
Alaska .....	800.00	800	800	
Alaska .....	1,100.00	1,100	1,100	
Alaska .....	1,000.00	1,000	1,000	
	\$ 9,643.94	\$ 8,700	\$ 8,700	
<b>PROVINCE I</b>				
Connecticut .....	\$ 189,319.00	\$ 183,672	\$ 184,000	
Connecticut .....	17,315.20	28,334	20,000	
Connecticut .....	269,138.12	263,440	263,440	
Connecticut .....	19,000.00	23,912	20,925	
Connecticut .....	80,000.00	87,067	87,067	
Connecticut .....	12,010.74	17,379	12,000	
Connecticut .....	70,040.00	67,970	69,553	
	\$ 656,823.06	\$ 671,744	\$ 656,985	
<b>PROVINCE II</b>				
Alabama .....	\$ 71,627.28	\$ 87,169	\$ 78,000	
Alabama .....	87,368.00	86,047	87,368	
Alabama .....	106,035.00	196,462	111,300	
Alabama .....	135,000.00	170,360	140,000	
Alabama .....	102,059.86	104,026	104,026	
Alabama .....	378,288.35	473,627	338,800	
Alabama .....	41,000.00	46,282	43,000	
Alabama .....	60,212.85	73,342	62,000	
Alabama .....	711.50	600	600	
Alabama .....	2,000.00	2,000	2,000	
Alabama .....	4,099.00	4,000	4,000	
Alabama .....	2,503.83	2,500	2,500	
Alabama .....	1,081.30	1,000	1,000	
	\$ 991,986.97	\$ 1,247,415	\$ 974,594	
<b>PROVINCE III</b>				
Alabama .....	\$ 53,241.00	\$ 51,665	\$ 51,665	
Alabama .....	60,000.00	40,894	60,000	
Alabama .....	9,057.70	12,558	12,558	
Alabama .....	23,896.00	24,210	24,210	
Alabama .....	38,338.00	38,138	38,138	
Alabama .....	118,465.00	115,552	115,552	
Alabama .....	295,322.00	287,171	287,171	
Alabama .....	61,464.73	80,876	60,000	
Alabama .....	42,921.00	45,171	45,171	
Alabama .....	25,704.97	26,633	26,633	
Alabama .....	85,000.00	88,224	90,000	
Alabama .....	103,864.00	103,359	103,359	
Alabama .....	33,136.00	34,491	34,491	
	\$ 950,410.40	\$ 948,942	\$ 948,948	
<b>PROVINCE IV</b>				
Alabama .....	\$ 51,899.00	\$ 53,707	\$ 53,707	
Alabama .....	39,757.00	40,414	40,414	
Alabama .....	19,500.00	19,549	19,549	
Alabama .....	29,669.55	30,944	30,944	
Alabama .....	22,274.00	21,971	21,971	
Alabama .....	31,920.00	33,375	33,375	
Alabama .....	10,000.00	17,949	10,000	
Alabama .....	46,177.00	49,666	49,666	
Alabama .....	26,829.00	26,862	26,862	
Alabama .....	52,453.00	54,863	54,863	
Alabama .....	28,824.00	28,460	28,460	
Alabama .....	73,886.00	76,493	76,493	
Alabama .....	66,000.00	64,213	70,000	
Alabama .....	22,302.00	23,227	23,227	
Alabama .....	14,500.00	15,457	15,500	
	\$ 535,990.55	\$ 557,150	\$ 555,031	
<b>PROVINCE V</b>				
Chicago .....	\$ 135,382.13	\$ 159,465	\$ 140,000 Est.*	
Chicago .....	7,463.00	7,274	7,273	
Chicago .....	18,539.00	18,157	18,157	
Chicago .....	30,874.00	28,086	30,000	
Chicago .....	125,667.28	172,892	140,000	
Chicago .....	42,275.30	45,733	45,733	
Chicago .....	14,381.00	21,184	21,184	
Chicago .....	8,797.00	8,478	8,478	
Chicago .....	135,055.00	130,544	142,000	
Chicago .....	7,500.00	9,307	6,600	
Chicago .....	122,198.00	85,944	129,192	
Chicago .....	11,500.00	19,833	11,000	
Chicago .....	30,000.00	39,925	30,000	
	\$ 689,631.71	\$ 746,821	\$ 729,617 Est.	
<b>PROVINCE VI</b>				
Colorado .....	\$ 25,964.80	\$ 39,530	\$ 25,000	
Colorado .....	30,430.00	30,935	30,935	
Colorado .....	65,000.00	73,093	65,000	
Colorado .....	9,442.00	11,247	9,442	
Colorado .....	23,764.00	24,160	24,160	
Colorado .....	9,039.93	6,793	6,793	
Colorado .....	11,454.00	11,709	12,000	
Colorado .....	12,530.12	12,834	12,834	
	\$ 187,624.85	\$ 210,301	\$ 186,164	
<b>PROVINCE VII</b>				
Arkansas .....	\$ 17,592.00	\$ 18,480	\$ 18,480	
Arkansas .....	47,442.00	50,653	50,653	
Arkansas .....	27,770.00	28,700	28,700	
Arkansas .....	47,539.18	48,086	48,086	
Arkansas .....	17,827.00	20,140	20,140	
Arkansas .....	11,170.13	12,881	12,881	
Arkansas .....	25,511.32	26,068	26,068	
Arkansas .....	5,230.00	4,387	5,230	
Arkansas .....	86,069.00	88,742	88,742	
Arkansas .....	24,949.99	23,899	23,899	
Arkansas .....	41,603.49	39,735	39,735	
	\$ 352,704.11	\$ 361,771	\$ 362,614	
<b>PROVINCE VIII</b>				
Arizona .....	\$ 16,536.00	\$ 17,339	17,339	
Arizona .....	86,000.00	94,458	86,000 Est.*	
Arizona .....	9,054.00	9,502	9,502	
Arizona .....	6,517.81	6,845	6,845	
Arizona .....	141,899.00	145,203	145,203	
Arizona .....	5,308.00	5,439	5,439	
Arizona .....	42,467.00	43,259	43,259	
Arizona .....	33,524.00	34,836	34,836	
Arizona .....	8,305.04	16,554	16,554	
Arizona .....	16,174.00	16,539	16,539	
Arizona .....	16,822.00	17,407	17,407	
Arizona .....	9,542.00	7,919	7,919	
Arizona .....	7,866.60	5,000	6,000	
Arizona .....	8,101.40	8,000	8,000	
	\$ 408,116.85	\$ 428,300	\$ 420,842 Est.	
Total .....	\$ 4,782,932.44	\$ 5,181,144	\$ 4,483,495	

## SUMMARY BY PROVINCES

PROVINCE	1953			1954		
	Quota	Expectations	Payment	Quota	Expectations	
Foreign .....	\$ 8,700.00	\$ 8,700.00	\$ 9,643.94	\$ 8,700	\$ 8,700	
I .....	683,098.00	640,693.00	656,823.06	671,744	656,985	
II .....	1,281,568.00	993,665.00	991,986.97	1,247,415	974,594	
III .....	950,438.00	944,932.00	950,410.40	948,942	948,948	
IV .....	540,321.00	535,955.00	535,990.55	557,150	555,031	
V .....	746,086.00	679,838.00	689,631.71	746,821	729,617 Est.	
VI .....	207,589.00	188,192.00	187,624.85	210,301	186,164	
VII .....	346,127.00	339,051.00	352,704.11	361,771	362,614	
VIII .....	416,802.00	405,526.00	408,116.85	428,300	420,842 Est.	
	\$ 5,180,729.00	\$ 4,736,552.00	\$ 4,782,932.44	\$ 5,181,144	\$ 4,843,495	

\*After the National Council meeting, Chicago accepted \$143,000 and California took its full quota of \$94,458.





SHOVEL, chains, and snow tires are part of standard equipment for pastoral calls to ranchers during Wyoming winters. Here the Rev. Lamar P. Speier, vicar of Good Shepherd, visits isolated.

By FRANK C. WAGNER

THE number of people living in the whole State of Wyoming is less than the population of many cities in the United States, yet under the leadership of the Rt. Rev. J. Wilson Hunter, growth in the missionary district has been outstanding in the past five years. The number of clergy has doubled to thirty-seven and confirmations in 1953 totaled 600. In the northeastern part of Wyoming are three churches which characterize this growth.

Until the summer of 1952 the churches in Newcastle, Sundance, and Gillette all were served by one missionary who made his home in Newcastle and traveled fifty miles to Sundance and eighty more to Gillette. A new sense of mission came to the people of these three places, however, and each, tired of being like dependent children, requested that the bishop place a resident clergyman in each town.

This was done and the Rev. Lamar P. Speier, newly graduated from the Virginia Theological Seminary in Alexandria, Va., was assigned to Sundance. Three summers experi-

● Mr. WAGNER is superintendent of schools in Sundance, Wyo., and a vestryman of the Church of the Good Shepherd.

ence as a lay reader helped to prepare Mr. Speier for the type of community he was to serve.

Sundance, a town of approximately 900 people, serves as the trading center for a large ranching area. The sixty-five-year history of the Church of the Good Shepherd is marked by distinct ups and downs and in recent years the status had dwindled to one of hanging on.

The young clergyman's enthusiasm was infectious and soon interest and participation in parish activities were at an all-time high. Mr. Speier's

# Episcopalian

WYOM

pastoral work involved visiting not only the people in the town but the ranchers and farmers who live as far as forty miles from the church.

In the nearby town of Upton, thirty miles from Sundance, was a handful of Episcopalians who attended, weather permitting, one of the three churches of the area. During the winter of 1952-1953 some of the men and Mr. Speier were seated around the pot-bellied stove in the local hardware store and someone asked Mr. Speier if he would consent to hold regular services in this town of 900 people. Mr. Speier agreed to do so but bad weather postponed the first meeting until summer.

When July rolled around, things really began to happen in Upton. Mr. Speier has described the results: "What happened at Upton is a thrilling experience, and one which any clergyman would cherish. It shows that Episcopalians don't have to be God's 'frozen people' but can be real men of action if the Church means enough to them."

Ten men and women met with Mr. Speier and decided that holding services was not enough for them. They wanted a church of their own.



Hardware store, complete with pot-bellied stove, was scene of talks which started Upton's mission.



# e Not God's "Frozen People"

## ARCHMEN BECOME ARCHITECTS OF FAITH

immediately, not just a pipe dream of the future. The men took the lead and within twenty-four hours they had not only secured a building but had entirely repainted the interior. Evening Prayer was held the following Sunday and nineteen persons attended. With little money but a great deal of enthusiasm the church moved ahead rapidly and seven weeks later, at the time of Bishop Hunter's first visit, the church was practically complete in its furnishings. Day by day something new was added; many of the furnishings were made locally in the natural finish of pine and fir. When the group met for its seventh service, it had not only a church building, furnishings, and a small choir, but also a confirmation class consisting of two people, the first to be confirmed in the new St. John's.

Day by day something new was added and soon the church was furnished with an altar, wooden cross and candelabra, pews, piano, prayer desk, communion rail, kneelers, credence shelves, hymn board and numbers, processional cross, brass alms basin, brass candle lighter, dossal curtain, prayer books, hymnals, and a lectern Bible.

The people of St. John's, the name given the new mission, were proud of their vested choir of six, and the crucifer which preceded Mr. Speier in the processional and the recessional.

Six months later the people of St. John's were the happy owners of an old pump organ and a chalice and paten given them by a Wyoming clergyman. Glass perfume bottles served as cruets, a plastic trinket box was the ciborium, and altar linens were made from cloth purchased locally. Dossal curtains in liturgical colors were made from corduroy obtained from a mail order house, and vases for the altar were bought at the dime store. A new gas heater fights the cold Wyoming winter and a sign made by the inmates of Wyoming's State penitentiary tells the world that the Episcopal Church has finally come to Upton. High on the list of plans for 1954 is a parish hall and the mission's short but enthusiastic history indicates that nothing can stop these people from whatever they set out to do.

A weekly bulletin is published and plans are under way for carpeting in the church.



CONFIRMATION was held at the mission's seventh service. Class of two, Mr. and Mrs. Cecil Reynolds, was presented to the Rt. Rev. J. Wilson Hunter, Missionary Bishop of Wyoming, by Mr. Speire, enthusiastic young rector.

The people of Sundance and the Missionary District of Wyoming are proud of their mission in Upton, where the people were so concerned that the Church was not a part of their community that they have done something positive to make sure they can worship God every Sunday in His Church.

Bishop Hunter has said: "I wish to express my joy over the spirit which is bringing about the founding of our newest mission. It is spirit and enthusiasm such as I find at Upton which can bring missions to parish status and can bring missionary districts to diocesan status."



Rugged ranchland marks Wyoming's 97,000 square miles where population of 300,000 is less than many U.S. cities. Church members number 10,000.



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# CHURCHMEN in the NEWS

Glenn L. Emmons is Commissioner of Indian Affairs

WHEN President Eisenhower appointed Glenn L. Emmons of Gallup, New Mex., Commissioner of Indian Affairs, he chose a man with a long-standing interest in the welfare of the American Indian. Before becoming commissioner, Mr. Emmons was a member of the executive committee of Good Shepherd Mission, Fort Defiance, Ariz. (FORTH, January, 1951, page 15), and treasurer of Navajo Assistance, Inc.

As a young man fresh from military service in World War I, he began a career in banking as a messenger in the old Gallup State Bank. There he worked up to be a teller. When the First National Bank of Gallup was organized in 1921, he became its assistant cashier, and successively cashier and vice president, under his brother, John J. Emmons, the bank's organizer and president. The First National closed in the 1933 bank holiday but re-opened as the First State Bank of Gallup in January, 1934. The next year, upon his brother's retirement, Glenn became president and chairman of the board of directors.

Not only has banking proved a successful career for Glenn Emmons, it also was the means whereby he met his wife. One day in June, 1923, Dorothy Hockaday, a young school teacher from Manchester, Iowa, opened a checking account in the

First National. The young man who gave her her checkbook was Glenn Emmons. At the end of her first year of teaching, Miss Hockaday became Mrs. Glenn L. Emmons.

Shortly after their marriage, they joined the Church of the Holy Spirit. He had been brought up a Methodist, she a Roman Catholic. They were confirmed and received, respectively, by the Rt. Rev. Frederick B. Howden, fourth Missionary Bishop of New Mexico and Southwest Texas. Both have been active in their Church ever since.

Glenn Emmons has served as a vestryman, senior warden, a member of the mission council, and was one of the signers of the petition for parish status. Though Dorothy Emmons has never held any office, she always is a willing helper. The new Church of the Holy Spirit, completed this past June, is built on a very desirable piece of land, the gift of the Emmonses. The Commissioner of Indian Affairs also has served two terms on the diocesan executive council and has regularly represented his church at missionary convocations and diocesan conventions.

Although he was born in Atmore, Ala., in 1895, Mr. Emmons considers New Mexico his adopted State. When he was nine years old his family moved to Albuquerque,

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Commissioner Glenn L. Emmons is communicant at Church of the Holy Spirit, Gallup, N. Mex.

## Churchmen . . continued

where that same year he got his first job, running an elevator in one of the city's two large office buildings. During each summer he kept busy, clerking in stores or working on ranches and railroads. When he was fifteen, he became a locomotive fireman for the American Lumber Company, then cutting timber in the Zuni Mountains.

His executive ability grew during each school year. He was president of his high school athletic association and captain of the football team. At the University of New Mexico he managed the school annual, *Mirage*, was class president during his freshmen and sophomore years, and was elected but declined

the office in his junior year. He was elected manager of the university football team for 1917-18, but left school to join the U. S. Air Service. As a first lieutenant, he was commander of the Eighty-fourth Aero Squadron at Kelly Field, Texas, until July, 1918, when he was ordered to England, where he served until the Armistice.

During the war his family moved to Long Beach, Calif., and when he was discharged, he returned to his home there, but an offer from the

continued on page 28



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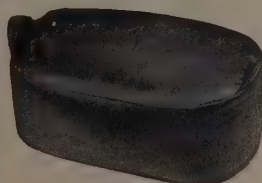
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## Churchmen . . continued

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friends. He has been described as a  
man with a serious purpose and  
vision intermingled with a debon-  
air manner and a delightful sense  
of humor.

• The Rt. Rev. CHARLES K. GILBERT,  
retired Bishop of New York and  
past president of the Protestant  
Council of New York City, recently  
was awarded the council's first Dis-  
tinguished Service Award. . . MARTIN  
KRAMER, vice president of the  
National Canterbury Association  
(FORTH, November, 1953, page 20)  
and a senior at Harvard College, has  
been awarded a Rhodes Scholarship  
to study theology at Oxford Univer-  
sity, England, during the next two  
years.

• RAYMOND MASSEY, actor, is among  
the Episcopalians on the recently  
formed Committee of Worship and  
the Arts of the National Council of  
Churches. Other Episcopalians are  
DONALD OENSLAGER, stage designer;  
PERRY RATHBONE, director of the  
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TER TAYLOR, director of education  
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# Churchmen . . continued

tute of Architects; and CLEANTH BROOK, literary critic at Yale University. . . . Episcopalians on the sub-committee on church music are the Rev. LEONARD W. ELLINWOOD, a canon of the Washington Cathedral; RAY F. BROWN, instructor in music at the General Theological Seminary, New York City; and GEORGE H. FAXON, organist and choirmaster at St. Paul's Cathedral, Boston, and head of the organ department, the New England Conservatory of Music.

● One of the Church's China missionaries, the Rev. CAMERON F. McRAE, died on January 22. He spent forty-two years in the Missionary District of Shanghai, where he developed many churches and was chaplain to St. Luke's and St. Elizabeth's Hospitals. . . . KENT GODFREY of Falls Church, Va., is the new public relations and promotional secretary of the Church Army.

● GOUVERNEUR P. HANCE, founder of St. Barnabas' Free Home, Gibsonsia, Pa. (FORTH, November, 1945, page 6), died recently.

## Seminary Professor Named To Oxford University Post

ONE of the most coveted academic chairs in the Anglican Communion, that of Regius Professor of Hebrew at Oxford University, England, is to be filled by the Rev. Cuthbert A. Simpson, Subdean of General Theological Seminary and Trinity Church Professor of the Literature and Interpretation of Old Testament. In addition, Professor Simpson will become a canon of the Cathedral Church of Christ, Oxford.

The right of nomination to the chair, founded and endowed by King Henry VIII in 1546, is reserved to the Crown. In 1630 King Charles I augmented the endowment of the chair by annexing to it a canonry at the Cathedral Church of Christ.

Other former General Seminary faculty who have gone to Oxford include the Rev. Leonard C. Hodgson, now Regius Professor of Divinity, and the Very Rev. John Lowe, Dean of the Cathedral Church of Christ and Vice Chancellor of the University.

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## Read a Book...continued

ers. The two books are: *Hugh Latimer: Apostle to the English* by Allan G. Chester (Philadelphia, University of Pennsylvania Press. \$6) and *Hugh Latimer* by Harold S. Darby (Chicago, Alec R. Allenson, Inc. \$5).

Both these books on Latimer are clearly and interestingly written and not only picture the man but relate him to his times. Probably as history the Chester volume is more satisfactory; the one by Darby, originally published in England, is more fervent, less detached.

A more recent period of Anglican church history is touched on in Shane Leslie's *Cardinal Gasquet* (New York, Kenedy. \$3.50), a life of Francis Aidan Gasquet, Roman Catholic historian. Cardinal Gasquet, who died in 1927, played an important part in the controversy over Anglican orders at the turn of the century, in which Lord Halifax and the Abbé Portal also figured.

Although this biography is by a Roman Catholic, the picture it gives of backstage Romanist rivalries, personal bickering, and political maneuvering may have the opposite effect on Anglican readers to that intended by the author. As in the current Roman Catholic controversy over the worker-priest movement, the French are revealed as helpless in the face of Vatican decisions. Incidentally, not only were the French Roman Catholic leaders friendly to Anglican claims, but the Pope himself is shown to have been sympathetic until other forces and considerations asserted themselves.

A book that should have been recommended sooner in this space is *The Recovery of Family Life* by Elton and Pauline Trueblood (New York, Harper. \$1.50). This little book gives one of the clearest, most balanced and realistic discussions of Christian marriage and family life that this reader has seen. Published about a year ago, it has continued to sell and is worth a shelf of secularized, psychiatric, sociological studies. The Christian tradition of the family and its relevance in the present situation are splendidly presented.

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## Cuba's Anniversary

continued from page 17

favorably to the courses in the seminaries in the United States.

A special project for the fiftieth anniversary celebration is to establish a diocesan center where conferences, retreats, and meetings may be held and where the clergy and their families can go from time to time. This has been a great need for a number of years and we hope it may be established this year.

THE Church in Cuba is practically as old as the Republic of Cuba. It has grown with the republic and shared its history and its growing pains, and now it is ready for its growth into maturity. There are nearly six million people living in Cuba, and Cuba psychologically and geographically is one of the important gateways to all Latin America. Cuba and the other countries of Latin America are becoming more and more important in the family of nations, taking their responsible places. They are rich in material resources, rich in tradition, rich in culture, and their potential strength almost beyond imagination.

Within a few decades, Latin America is destined to grow in population beyond that of North America. There can be no doubt that this is one of the most important areas of the world for the Church. The Cuban people are as friendly and hospitable as any people in the world. And the Church has received a very warm response wherever it has been presented in its true nature. The Church in Cuba has a great opportunity and faces a great challenge, as does the Church throughout Latin America.

## Saddlebag Bible Used

THE saddlebag Bible of the Rt. Rev. John Adams Paddock, first Missionary Bishop of Washington Territory before its division in 1892 into the Diocese of Olympia and the Missionary District of Spokane, was the Bible on which the Rt. Rev. Russell Sturgis Hubbard (FORTH, January, page 18) placed his hand, when taking the oath of office early in February at his installation as the Missionary Bishop of Spokane.

FORTH—April, 1954

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## They Made Minnesota

continued from page 12

that section, so after a great deal of study and planning the Diocese of Duluth and the Diocese of Minnesota were reunited by action of the General Convention of 1943; and the first convention of the reunited dioceses came on January 11, 1944. At this convention the Rt. Rev. Benjamin Tibbets Kemerer, the former Diocesan Bishop of Duluth, was elected suffragan bishop of the reunited dioceses. This now makes the boundaries of the diocese those of the State, with 80,858 square miles, and a population of just under three million people.

In his second article next month, Bishop Keeler will discuss the Diocese of Minnesota today.

## Canterbury Offers Summer Courses for Clergy

ANCIENT and historic Canterbury, England, will be the scene of summer study by clergy. St. Augustine's College (FORTH, October, 1953, page 6), the central college of the Anglican Church, is offering three sessions of about ten days each during the period from July 12 through August 21 for clergy vacationing in England. Full details may be obtained from the Rev. Charles H. Long, Jr., 281 Fourth Ave., New York City 10, N. Y.

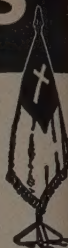
Five students recently received degrees at the second graduation held by Cuttington College on its new campus at Suakoko, Liberia (see page 20). A recent addition to the campus is the girls' dormitory, completed in February.

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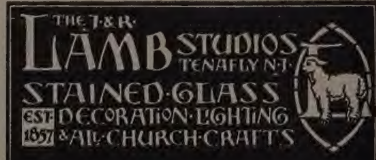
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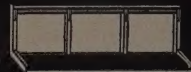


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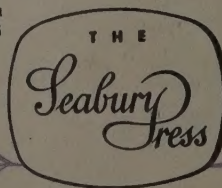
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